VOL. XIV. NO 10.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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American Missionary.

VOL. XIV. OCTOBER, 1870. NO. 10.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

FACTS AND OPINIONS

Touching the Progress and Hindrances of the Colored People of the South.

The people of the North should understand this subject, and we know of no more reliable source of information than the letters of our Missionaries and teachers at the South. We have therefore taken the liberty of selecting from these letters, this month, only those items which present facts and opinions bearing directly on this topic.

It will be seen that the views and experiences of the writers vary in different localities, and even with the same writer in the same locality. It will be observed moreover that our workers are coming more into the dark background of the scene, but these should be known as fully as the brighter tints.

We begin with letters from

VIRGINIA.

HAMPTON.

It will be recollected by some of our readers that the Normal and Agricultural Institute at Hampton contains a Female as well as a Male Department, The writer from whom we copy below gives "facts and opinions" respecting both Departments, and other points besides.

FEMALE DEPARTMENT.—IS IT LIKE MT. HOLYOKE?

You ask "if there is anything of the Mt. Holyoke spirit here." When you consider that the Hampton scholars grew up, nearly all of them, in slavery, as field hands, or in some most menial employment, you could not look for much similarity of feeling, in any respect, with that of the flower of New England youth. But I do not believe that in a New England or any other school in the United States, scholars could be found more eager to improve. They come to us *very* ignorant of every thing: study and improvement, with them, is a slow process, because they are deficient in the knowledge of words and their meaning, and they learn pure grammatical English as slowly as if it were a foreign tongue, yet they do improve constantly, some of them rapidly. In mathematics they get on faster and appear better than in grammar and reading.

WORK EASIER THAN STUDY.

It is more easy for them to scrub floors, wash dishes and clean tins than it is to do sums in algebra or even long division. They have done house-work all their lives and do not feel the drudgery of it as New England girls would.

THE YOUNG MEN, WILLING, NOT THOROUGH WORKERS.

The number of young men about equals that of the girls. They work upon the farm an entire day and half of Saturday in each week. They show the same cheerful willingness that we see in the girls, but it is not the fashion of Virginia, nor of any part of the South to do things *thoroughly* and well—I mean in the best manner, yet the gentlemen from Massachusetts who visited us last winter thought the comparison with the Industrial school in Mass. would result in our favor.

THE PEOPLE WANT FARMS.

The colored population is large though it is now diminishing from emigration. But the ambition of the colored

people seems to be so exclusively bent upon having a house and piece of land that there is small fear of any very general diminution in their numbers.

RELIGIOUS FEELING.

There is a great deal of religious feeling among them. By nature their religious emotions are stronger than ours and more easily excited. It is Miss. B's constant endeavor to quiet and steady the *feeling* and arouse the conscience. You know how unfavorable for honesty and truth the atmosphere of slavery was, but there are many of the scholars worthy of unlimited confidence in these respects.

Yours truly,

CARRIE L. THOMAS.

CHURCH HILL.

Our next letter from Va. dates from a small village, and presents a cheering description of revival scenes, and of the satisfactory examination of candidates for admission to the church, as compared with the past.

REVIVAL SCENES.

We had a good school, but aside from this, I was a help and comfort to many. We held a night school prayer meeting each week, and a mother's meeting on Friday afternoon, and in answer to prayer, the Spirit of God was poured out and at least fifty conversions was the result, twenty or more were in the sabbath school, and day school, some of them are quite young, but give satisfactory evidence of an entire change. I had some precious seasons never to be forgotten, with these little earnest ones, who seemed more anxious than I can tell you; and when one after another came to tell me of their feelings and intentions, my cup of happiness was full. I felt that they needed instruction now as much as before, so our little meetings continued. I found less interference from the parents and older people than ever before. The superstition is passing away.

CANDIDATES EXAMINED.

I had the privilege of being among the number, when the children were examined for admittance to the church. Some of their answers thrilled my very soul. Oh I could see then, better than ever before, what Bible instruction had done for them. This examination was so different from one which Miss. P. had attended four years before. Such erroneous questions were asked and answers given, that it was heart sickening. Our work of seven years, at Church Hill, has not been labor in vain. It would be wrong for me to feel otherwise.

As ever your friend,

SUSAN H. CLARK.

NORTH CAROLINA.

The old North State has experienced its vicissitudes since the war. At first it was among the most peaceful, and the prospect of a system of popular education was very encouraging. Now its affairs are in perplexity, and the way out is not manifest.

The letters from this State from which we shall quote quite largely exhibits the same change of aspect, passing from the most cheering to the most discouraging. It would be unwise to take North Carolina as a sample of all the South, for other Southern States are far more quiet, and their educational prospects brighter; nor is the experience of all the other workers at the South the same as that of Bro. Scott just now, though we confess that the picture drawn by many is gloomy.

DUDLEY, WAYNE CO., MAY 3, 1870.

A REVIVAL.

The revival of which last month I wrote, moves on. Like a leafless forest with unseen buds in early April, I found these people, sound eveloped in the inner life, but like a verdant grove in sunny May, they are to-day in the freshness of their heaven-born affections. I am amazed at the change. It seems as though God had let loose his blessings for the soul to contrast with the dreariness of this land, so poor a resting place for the body. In one family which has been thrice robbed of all things temporal since the war by the Ku-klux, one of the older sons has signed the pledge never to use liquor more, and is anxiously seeking his soul's salvation, while one sister and three brothers have taken a

decided stand for Christ. One of the latter is a little boy of eleven years who gives marked evidence of genuine conversion. The father who with new earnestness has for the last few weeks been praying for his children, was last Sabbath permitted to see them baptized and for the first time also to partake with them of the emblems of our dying Lord.

COMMUNION SABBATH.

Such a day as last Sabbath was never before seen in Dudley. Eleven of the most choice people of the community, so far as age and ability for usefulness is concerned, were brought into the church for the first time and four more joined by letter. This doubled our original number, minus one, though we have not sought *numbers* but *souls*, and only admitting those whom we received after the most careful examination. Crowds came to witness the heavenly work. Our house could not hold them and we carried the platform and seats out under the green oaks in the yard. Praying is getting to be a business.

The first contribution of our church has just been sent to the American Bible Society, amounting to five and one half dollars. The contrast between the children who attend our school, in dress and other habits, with those who do not attend, is daily becoming more marked. The children in some things begin to excel their parents.

A BRAVE TEMPERANCE LAD.

Little George is nine years old and has just signed the temperance pledge. Since this, however his father has joined, and the following will show you the little fellow's temperance principles. His grandmother drinks and his mother makes wine for rich people. The old lady was half amused and half provoked to think the little boy should take the liberty to depart from time honored custom, and sign the pledge, and a few days ago she tried to trap him. Emptying a glass of whiskey she called little George and his still younger sister who said she was going to be temperance too, though too young to join, and pouring a few drops into the glass asked the little girl if she would'nt have some. "Yes ma'am," replied the little thing, not thinking, and she drank it much to the satisfaction of the old lady. Then turning —"You'll have some too, Georgie." "Yes ma'am," gravely answered George, and taking the glass as though to drink, he deliberately emptied it in the fire and quick as thought returned the empty glass, with a grave "Thank you" and a sly twinkle in his eye. The old lady was about to whip him, but the now converted father saved him from her rage.

THE GOOD WORK ACKNOWLEDGED.

The religious work among these people is putting out the fire of animosity against our work, on the part of the whites. Said one man to-day, "Your work sir is doing a good deal of good in the neighborhood."

The other day God gave us a chance to put out two fires at once. Crossing the land of an unfriendly Southern man, with three brethren on church business, we discovered fire in the woods. The wind was high and the fence and dwelling house were in danger. The exhausted man shouted *help*, and the men he hated most of all, saved his fence and his dwelling, and *received his thanks.*

"'Tis coming up the steep of time
And this old world is growing brighter."

Yours, Very Respectfully,
JOHN SCOTT.

DUDLEY, WAYNE CO. JULY 8, 1870.

CHURCH ERECTION.

To-day witnessed the erection of our churce edifice. Beneath the mere mechanical interest a feeling of religious joy and quiet solemnity has been manifest all day among the workmen, most of whom are members of our church.

The least reference to the goodness of God in bringing on the work thus far, would overcome them for the moment, and the hammer would lose its steady stroke, while the spirit within went up to that temple not made with hands, in thanksgiving.

I went back by moonlight to witness the work. A few months ago and a few untaught "children of the kingdom" of God, and of persecution, met, without a leader, in an old dilapidated building to pray. God heard them! and now where stood a forest primeval there stands the frame of a building, which when completed will be both elegant and ample.

THE GOSPEL APPRECIATED.

Last Sabbath after hearing a sermon, many of the thinking men declared they had never heard the Gospel before. It was full of new truth, and it never has been heard, and it never will be, till it comes from the less tempted and less tainted Christianity of the North. I boast not, but in sadness I know this is true; and I prayed that God would send men to this field and keep them here for a generation, till the purity and vitality of the Gospel should give the sinful and the weak here, a moral independence.

Our Church increases. Last Sabbath I baptized two more. Many are still inquiring what they must do to be saved. Indeed the Revival seems progressing.

DISCOURAGEMENTS.

The next letter from Bro. Scott gives a detailed account of the discouragements of himself and others. We copy some of the items of his own experience and views.

DUDLEY, WAYNE CO. AUG. 15TH, 1870.

A GLOOMY PICTURE.

The world has read of Stephen, but his troubles and martyrdom were far away. The history of Paul is familiar, but men at the North have not learned that at least three fourths* of the (Northern) teachers and ministers at the South are living over again the lives of these men in all except the bonds and death, and some have passed through even these latter. Perhaps these persecutions from from the Ku-klux or whites are portrayed to the North, but how few there know the persistent carelessness of the blacks, their lack of desire for true religion, their amazing ingratitude, their astounding treachery, their magisterial arrogance, their disloyalty and unfitness for office—blocking up their way to improvement, and sometimes making it necessary to abandon whole towns as hopeless.

SPECIFIC ITEMS.

The man that I had as an assistant teacher the other day developed a long growing arrogance, by bringing his mother and sisters into the house where I live, and shuting the door in my face, he fed them from your supplies, then marched them out, and has since declared concerning your land that "he bought it and he paid for it," and "as he was the means of my coming here, he should be the means of my going away."

Night before last I learned that one of the members of my church had just been guilty of criminal conduct. As to my personal discomforts I am in perils oft, in weariness oft, in watchings oft. I have used the house for church, and school, and slept in the attic under the burning roof of this unshaded southern house.

A few days ago I had to go away after lumber, and riding as far as I could the owner of the hired horse took the animal and I had to walk fifteen miles in a scorching sun, then lie on the floor till nearly midnight before I could return by rail road.

I have just learned that one of the colored ministers has been telling my young church members that whiskey drinking is not wrong. Licentiousnes is favored I find by some of these Christians.

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*We think this number too large.—ED. AM. MIS.

A TERMAGANT DISCIPLE.

We conclude these copious extracts from the correspondence of Bro. Scott, by giving his sketch of a very unique sort of a Christian, a match piece to the picture of "Uncle Cato," given in our last number. If any thing could show the need of pure churches among the Freedmen, and the hopelessness of the old organizations among them, such "pillars of the church" would furnish the evidence.

DUDLEY, WAYNE CO. AUG. 26,1870.

AUNT JANE.

The other day Aunt Jane came to be examined for admission to the church. Her chief evidence of conversion was a dream in which she had been "called to be immersed." We informed her kindly that the Bible is the guide rather than dreams, whereupon she claimed to be taught directly by the Spirit of God, and clearly intimated that she should be guided by that power, as she understood it, in all religious matters. Finding it would be impossible to instruct one who had such supreme and direct authority, we concluded to postpone her admission to the church until some other time. The next Sabbath we were informed that Aunt Jane was to be baptized by one of these assuming men who, like Aunt Jane, cannot read, but are inspired with wisdom infallible. One of the members of my church went to witness the act so divinely "called" and ordered. Aunt Jane was in ecstacies. After the solemn acts of jumping, yelling and splashing were over she proceeded to come forth triumphantly—having accomplished enough to secure her salvation. But amid her heavenly hallelujahs, as she was stepping out of the water she accidentally caught a glimpse of this brother of my church, who happened to be one of the committee who decided not to admit her at that time to our communion. Pausing and shaking her fist defiantly at him, she exclaimed,—"I have been baptized, and Brother Scott, and his church, and *his Bible*, may *go to Hell*." She is not only in that church, in good standing yet, but is one of the pillars.

We are told that these people are naturally very religious—and they are, and that is the worst thing about them. They have got *too much religion*, but it is not the religion of Christ.

GEORGIA.

The reports below from Georgia are in the main cheering. They give the usual refrain over the ignorance of colored ministers, but even some of these are trying to learn. One thing is especially gratifying—the efforts of families to get to Atlanta to educate their children. That University is the Jerusalem of education for colored people in Ga.

MILLEDGEVILLE, June 1, 1870.

QUEER BIBLE READINGS.

The colored ministers need much instruction. One of them in reading the twelfth chapter of Ecclesiastes or Ecclesiasticus as he called it, gave a few queer renderings. "And the grinders shall cease because they are few," was changed to "the *grumblers* shall cease." We hope that happy time will come. "The mourners go about the streets," was changed to "the *murderers* go about the streets." This we fear is true. "And desire shall fail," was read, "and *spiders* shall fall." These instances of ignorance are mentioned only to show what disadvantages the colored children struggle against. When we think of their home training—or more correctly—the *want* of training, we are often surprised that they do so well.

EFFORTS FOR EDUCATION.

On Saturday last we rode out to a plantation, seven miles from town, and received a hearty welcome from the people there. They are very anxious to have a school, but this winter have not been able to support one. Five of the older boys from this plantation boarded in town and attended our school during the months of December and January. Then they were obliged to go to work, but we found that they had employed many spare moments in teaching the less favored ones, and thus considerable progress was made. Truly yours,

L. E. OSGOOD.

BAINBRIDGE, GA.

PLEASANT FIELD OF LABOR.

This has been the pleasantest field of labor I have ever been in; my school has been everything I could desire, except in point of number; we have done everything we could to have it larger, but the people are poor and the children have to work out.

OPPOSITION OF THE WHITES.

The white folks are working against us and doing all they can to break the school up. A store-keeper here, a few weeks ago, said to a colored man, who sends eight out of his eleven, "Henry, you've got a nice lot of boys and girls but 'tis very foolish in you to send them to school, 'twill make them lazy, they'll never be fit for anything to work; you ought to all hire yourselves out together to some planter, and then you'd make something." He told him he wanted his children to learn something and then they could go to work and know not to be cheated out of what they got. He is the best colored man here. He and his wife are working hard to get all they can together to move to Atlanta the coming fall, if possible. He says it will be cheaper for him to send his children to school if they are living there.

"NO TIME FOR VACATION."

When it was time to have the spring vacation, we told our scholars that the other school were going to have a vacation. One of Mrs. H——'s smart, intelligent girls said, "we've no time for vacations." That was the mind of all the scholars, so we have had none.

Truly yours,
ANNIE R. WILKINS.

SAVANNAH, GA., May 23, 1870.

A MOTLEY CLASS.

When I began my school here last Oct., I had what seemed to me as motley a class as could well be brought together. I had some bright and ambitious ones; others, noisy and mischievous; then the dull and indifferent. I anticipated hard work, and I have not been disappointed. As I look upon the same class now, I can but feel that my efforts have not been lost. The progress made is indeed encouraging.

PROGRESS IN NIGHT SCHOOL.

I continue my night class. Some have missed but two or three nights during the entire seven months, making such progress as would do credit to the brightest of white children.

LITTLE WILLIE.

Willie, the youngest in the class, is about twelve years; he has been absent but once. No matter how stormy the night, "Willie" is sure to be on hand. He is learning the carpenter's trade, works all day in the shop, but has perfect lessons at night. He is a bright, enthusiastic, inquisitive little fellow, very black, and eyes fairly dancing with fun.

FEELINGS OF THE PARENTS.

The parents mostly are anxious their children should attend school. Many have said to me, "that they were not suffered to learn the book themselves, but are willing to work hard that their children may be educated." It is almost painful to hear their earnest expressions of regret that they cannot learn to read just a little in the Bible.

They listen very attentively and treasure the knowledge gained.

AN APT SCHOLAR.

Early in the winter we had the 12th chapter of Matthew for our lesson. One man was greatly puzzled by the 31st verse: "Blasphemy against the Holy Ghost." I explained it to his satisfaction. Last Sabbath I was astonished to hear him explaining it to some new members of the class, almost word for word as I had to him months ago.

IGNORANCE OF COLORED MINISTERS.

The ignorance of the colored ministers

here is fearful, there are but two or three exceptions; still they have great influence among their people. At one of the largest churches, numbering twelve hundred members, a few Sabbaths since, the pastor said, "Jesus was a carpenter by trade, but I do not suppose he built houses, but made *yokes*, as he sent his disciples out two by two."

Yours, E. H. T.

FORT GAINES, GA., 1870.

NIGHT SCHOOL.

At first, when it was a novelty, about fifty came in; but after the rush had subsided school settled down to a score of steady, earnest pupils. There were two pairs of eyes that had to be aided with "specs."

VARIED PROGRESS.

Old aunt Agnes, a very decided character, made very little progress; but she earns the money to send her children to school and is a firm believer in it. Her youngest daughter will probably go to Atlanta by next year.

Old Uncle Peter made "right smart" progress. Little Jerry's eyes used to try very hard to keep open and to look at the chart, but nine o'clock usually found the little tired fellow, who had run on errands all day for white folks, fast asleep.

THE LAST NIGHT

of school was very rainy and only a few were out. When I said "school is excused," no one stirred for several minutes. Even after a movement was made towards departing the pupils lingered in the room and hall. When half out the outside door one turned and giving a wistful look backward said, "I hate to shake hands with night school."

SUNDAY SCHOOL

averages about sixty. Most of the pupils who can read in the Bible, attend the Bible class. Many who cannot, come and listen. One man comes ten miles from the country; he is a very correct reader, but he has had almost no teaching. "I've done teached myself," he said. He has been trying to preach, and is much interested in the instructions of Bible class, and was greatly rejoiced to receive one of the Bibles you sent me. Turning to the beginning, he read the first chapter with ease. "I shall not read anything else now," he said, as he fondly held the book in his hands, while delight beamed all over his face.

PRAYER INSTEAD OF CHRIST.

I gave a Bible to a newly-married pair, both my pupils, but neither of them Christians. The young wife tells me how they read their Bible and pray together. When urged to come now to Christ, she replied, "Miss D—— I've prayed as hard as ever I can, but seems like it don't do any good. The more I prays, the more I gets fretted."

The idea that most of the people have is to pray and pray till their sins vanish in some mysterious way, and they can shout, then they are Christians, whether their life is pure or not. I sometimes think they make prayer, not Christ, their way of salvation. Ask what it is to be a Christian and the never-failing answer is, "to pray."

Yours truly,

CARRIE S. DICKSON.

FLORIDA.

GAINESVILLE, 1870.

We are glad to be able to present such encouraging letters from this State. Perhaps we cannot hope to have reported to us always such prosperous farmers, or such thankful scholars or so kind an appreciation from the whites.

A COLORED LAND-OWNER.

I wish all the people at the North, who doubt the ability, or desire, of the Freedmen to secure a home for their families, would visit—as we did two weeks since—a colored family about a mile from here. There are nine children, six of them attend school. They have

about five acres of land and a house. They had worked three years for white people before they bought the place, saved money enough, besides supporting a large family, to pay for the land, and buy a horse. He is very proud of it, and the first thing he did when we went in, was to show us the deed, said it was written in the big book at the Court house, and if he should die there would be something for his children. He is anxious they should have an education, so he lets them come to school, but they are very industrious, and are up before sunrise, and work till the bell rings for school. Every foot of land is cultivated and the crops look splendid. Many others we could mention like these; but I am sorry to say some are imposed upon by the white people so that they are kept poor. Many of them see now the importance of an education.

Yours truly,

E. B. EVELETH.

MONTICELLO, 1870.

CLOSING SCHOOL.

It was a sad day when I informed them that there would be no more school until fall, and that sister and I did not expect to return to them.

One replied "he was *mighty* sorry;" a second, that "they could not get along in Sabbath-school or temperance meetings without us;" a third, that "he had but one thing against us, we had come and started them to know *some* things, but would not stay to teach them other things they *must* learn." (This man has ten children, and perhaps thought we could teach them all as they became old enough, even "General Grant" now two years of age. He has just subscribed for the "New Era.") A fourth said, "she should be willing we should go home to see our friends and rest a few months, but felt we should return for she *should pray so hard* we should be *obliged* to."

TOKENS OF REGARD.

A few were not willing to say with the many, "You must *give* me something, please ma'am, to remember you by," but insisted on presenting their teachers with a visible token of their high appreciation of what had illuminated their dark understandings. A father, mother, and little boy had been to me in day, night, and Sunday-school, who had "*hard* living," and saved something to buy presents for those they were grateful to, consisting of china cups, saucers and fans. One of the trustees, whose daughter and others "of near kin" had attended our instructions, would not listen to a denial of his gift of ($5.00) five dollars. A silver half dollar, and several other articles were bestowed, with great thankfulness for the knowledge imparted to them.

APPROVAL OF THE WHITES.

Our exhibition was thinly attended by the white people, but highly applauded by those who had courage enough to enter the house, and others who *looked* in. They are reported to have said, "it was astonishing," and that they "do not understand how so much could be accomplished in only about two years." They "had great respect for those who had come and made the colored children so much better, as all knew they were." Some of the leading church members "had not done right, in not calling upon the teachers and encouraging them in a work, already accomplishing such great good."

The colored people spoke of their own progress, evincing an amount of gratitude we were not prepared to see.

Very respectfully,

CARRIE M. BLOOD.

TEXAS.

We are entrusted with another letter from Mr. Curtis to his friend, Mr. Gail Borden. We take the liberty of publishing portions, though it was not intended for that purpose. We regret tha

Mr. C. is compelled to use such dark colors on his canvass, but we want the picture to be true to fact, and therefore thank him for his faithfulness.

BASTROP, July 23, 1870.

Mr. GAIL BORDEN,

Your letter found me well, yet almost wholly in *despair* of some of these wretched and self-willed people whom I am trying to instruct. Verily a teacher of the Freedmen needs much of the grace and aid of God. I desire that you will pray for me. I know my work is needed. But who is sufficient for these things without divine aid? Every day I teach these people I am more and more convinced of their wretchedness and ignorance. They are so quarrelsome, unforgiving and revengeful; but their worst fault is their *untruthfulness*. They seem to have no principle to tell the truth and tell it only when it seems to be for their interest. I have become so doubtful of their veracity that I dare not appeal to them when I wish to learn the truth of anything affecting the conduct of scholars in school.

We are still going on with the school, for the benefit of some who cannot attend at any other time. I have been having a large school till this week, when many were obliged to be out to "Pull Fodder." I am expecting a large attendance as soon as this work is done. I get no more aid from the *Bureau*; with June its aid stopped. Although this school is large, I get but little for my pay; for June my entire receipts were $16.75, and for July they will not be more. I am hoping the State will do something. When I think of my pecuniary interests I ask myself if it is right to work thus. Of the reproach and abuse I get I don't complain, I soon forget that.

Last Sabbath there was held a meeting at which the conduct and noise, tumult and confusion were disgraceful. I have been told by several who were there, that 15 or 20 women were rolling and tumbling at once upon the floor. One woman I am positively told by one who affirms she saw it, *tore* every rag off her person, and was seen stark-naked. Now, what effect can such exhibitions have on the school? Scholars are there and see and hear it all. The effect is seen plainly in the insubordination of scholars. Your friend,

G. M. CURTIS.

GEN. HOWARD'S REPORT

of Freedmen's Schools for the last year.

ENCOURAGING ITEMS.

NUMBERS. Schools, 2,677. Teachers, 3,633. Scholars, 149,589. Of these 33,221 pay tuition; only 6,887 were free before the war.

PROGRESS. Three years ago the white teachers were in the proportion of two to one of the colored teachers: this year the colored teachers are in the proportion of two to one of the white!

The schools are advancing *in grade*: 373 are regularly graded schools; 74 are high or normal schools, with 7,961 students, preparing for teaching or professional life; 61 are industrial schools with 1,750 pupils.

The Bureau has furnished 423 school buildings; the Freedmen themselves 506, and they have sustained 140 schools wholly, and 831 in part.

DISCOURAGING FACTS.

The Bureau is closing and one third, perhaps one half the schools must be discontinued for want of funds. Some of the States promise to carry on the work, but practically will do but little. The Benevolent Societies of the North and the Freedmen themselves must do what is done for a time. It is a dark day for the educational future of this people.

American Missionary.

NEW YORK, OCTOBER, 1870.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNUAL MEETING.

The Annual Meeting of the American Missionary Association will be held in Lawrence, Mass., (in Rev. Mr. Fisher's church,) beginning Nov. 9th, at 3 o'clock, P. M.

An ADDRESS will be delivered by Rev. HENRY WARD BEECHER, taking the place of the usual sermon. Specified hours will be designated for the consideration of the work of the Association in its different fields; that among the FREEDMEN, the CHINESE IN AMERICA, FOREIGN MISSIONS, and the INDIANS under the new and auspicious policy of the Government.

Addresses will be delivered by Maj. Gen. O. O. Howard, Rev. Washington Gladden, Rev. S. S. N. Greeley, Gen. C. H. Howard and others.

Hospitalities will be provided for all persons attending who will apply by letter to Rev. W. F. Snow, pastor of the Eliot Church, Lawrence.

Efforts will be made to secure Rail Road facilities, and due announcements will be made.

OUR CINCINNATI OFFICE.

The transfer of Field Secretary Smith to a governmental appointment among the Indians, makes a change necessary. Economy and the concentration in our work at the South decide what the change shall be. Rev. E. M. Cravath, who so successfully conducts our affairs in the Middle Department, will come to New York and take charge of the Eastern Department also. The collecting of funds in the Middle Department will be mainly under the care of the Central office, and money may be sent to W. E. Whiting, 59 Reade street, New York.

The venerable Levi Coffin, whose active exertions, first for the slave and then for the Freedmen, made him favorably known on both sides of the Atlantic, will continue in Cincinnati and attend to remaining duties. He will be found as heretofore at 176 Elm street. Boxes of supplies or clothing from Ohio and Indiana may still be sent to him. Correspondence heretofore addressed to Sec. Cravath may be addressed hereafter to him at 59 Reade St., N. Y.

IOWA LANDS.

We are receiving inquiries and overtures in regard to the sale of these lands, some of them with reference to large tracts. But the offers are not so numerous and direct as to give promise of the *sale of the whole.* We wish it understood that unless this can be done, and that somewhat speedily, we shall withdraw the offer. It is only with the hope of relieving our treasury by a prompt sale of all, that we offer them at the figures indicated in our last paper.

☞ We regret to discover an error in our former article. Charles City is forty-eight miles due East, not eight, as the printer made it.

MOVING RAPIDLY.

Europe once had its "Seven Year's War," and even a "Thirty Years War," working their slow changes on the map and in human society. Now a war lasting a few weeks makes even greater changes.

In this country also, events move with accelerated speed. Ten years has made wonderful revolutions. The work of centuries are crowded into decades. Here and elsewhere, will the providential and gracious purposes of God gain momentum, till "a nation shall be born in a day."

We need to be quick to discern the signs of the times, and swift to do the appointed work.

THE COLORED PEOPLE.

We invite attention to the sketches "lively or severe," given in our first columns, of the progress and hindrances of the Freedmen.

The colored people have promising traits of character—faith, hope and love—and by these they are reaching after the supports on which they may climb to a higher life. This growth may be fostered and guided, and the fruitage will be a useful citizenship and an amiable Christian character.

But these people have also strong rootings in man's natural depravity, attaining unnatural vigor in the prurient soil of slavery, and now stimulated by the vices of freedom. So rank is this growth that some persons are discouraged about the speedy and effective elevation of the race.

But whether the work is easy or difficult, it *must be done*, or woe to this nation, and farewell to the hope of the speedy regeneration of Africa. If with the proximity of the Freedmen, their knowledge of our language, their acknowledged desire for instruction, and their instinctively religious traits of character, we cannot save *them*, how can we save the heathen that are across the ocean or coming to our shores?

WINNOWING OUT MINISTERS.

The negroes, in slavery times, had no outlet for genius except preaching; hence all ambition tended to the pulpit. But ability was the sole test. He that could move his hearers, had hearers to listen to him. All other aspirants necessarily sunk back into the shade.

The fact is suggestive:—

1. Only live men should be sent as preachers to the Freedmen. The man of learned stupidity will not get half a dozen hearers, while the colored preacher, ignorant of letters, and perhaps corrupt in morals, but quick in his sympathies, earnest in his utterances, and keen in appreciation of the motives of the heart, will be listened to by thousands.

2. O that we white people could invent some effective process for winnowing out candidates to study for the ministry! We put a hundred young men into the hopper of the grammar school, fifty of them enter college; ten study theology; five are ordained; one is successful! Can't we compel, or at least permit them to throw the line *earlier* in the long process of teaching them how to be fishers of men? One way of learning to fish, is to fish.

OUR CHINESE WORK.

We invite attention to the interesting letter from Gen. C. H. Howard—this being the second in the series—in relation to the Chinese in California.

The American Missionary Association has begun to carry out the plans laid by Gen. C. H. Howard in his visit. We have as yet no details to furnish but the following items indicate the beginnings.

We have a night school (with lady teacher) progressing favorably at Oakland. The house at Sacramento is about ready for occupancy. We still have hopes that Aheong will return from China and enter our service there or at San Francisco. We have a male teacher at Grass Valley. Mr. Kimball is working and filling appointments to present the cause to the different churches. We purpose starting a night school in connection with Dr. Stone's Church and, if Providence favors, starting a day school for girls. There is room enough—or rather need enough for us all. Something will be done by the Chinese towards the support of the teachers, but they will not, as present appearances indicate, be so near self-support as we hoped.

THE INDIANS.

The Dawn of a Better Day.

The nation that oppressed the black man would be willing to cheat the red

man. The Governmental policy that emancipated the one, would be likely to inaugurate justice for the other. Pres. Lincoln has the honor of giving liberty to the negro. Gen. Grant's administration has the credit of devising the plan of honest dealing with the Indian, and of attempting his industrial and moral elevation.

The main features of this plan, which originated with Sec. Cox, are these :—

The "Indian Ring" is broken up and superseded by a commission, composed of such men as W. E. Dodge, Geo. H. Stuart, E. S. Tobey, &c., who supervise the purchase and disbursement of supplies and have general inspection over Indian affairs.

The different religious bodies and Missionary Societies are invited not merely to coöperate, but to take responsibility in the great work. The Quakers were first selected as a notification and assurance of the purposes of the Government, and the result thus far has justified expectations. Other denominations are cordially entering into the plan.

The Indian tribes are placed under the care of six superintendents, and are farther subdivided into about fifty agencies.

These agencies embrace varying numbers of Indians according to proximity, and the full working force in the larger ones consists of an agent, farmer, blacksmith, carpenter, physician and teachers. The Government appoints the superintendents. The religious bodies nominate the agents, and the agent nominates his assistants. The whole of these employees, from the highest to the lowest, are to be under the care and supervision of the religious bodies and the Missionary organizations, as well as of the Government.

The assignments thus far made are ; to the Catholics, the North Western Reservations ; to the Presbyterians, the Southern and middle tribes ; to the Quakers, those in Kansas and Nebraska ; to the Baptists, Methodists and Southern Presbyterians, the Indian Territory ; to the Episcopalians and the American Board, the Sioux of Dacotah ; and to the American Missionary Association, the Chippewas and other bands in Michigan, Wisconsin and Minnesota.

Rev. E. P. Smith the Field Secretary of this Association has been invited by the Government to take nominally an agency, while acting as superintendent. Appreciating the great importance of this noble effort on the part of the Government, and willing to coöperate in every possible way even at great sacrifices, our Executive Committee consents, though with reluctance, to parting with Brother Smith. His eminent success in the Christian Commission and in the work of this Association marks him as specially fitted for this responsible field.

The following interesting item was furnished us by a gentleman in Washington.

Extract from a Speech of Red Cloud to his tribe on his return from Washington.

I went to the big, one armed chief's school,* in Washington, and there I saw the white men and the white squaws, and the white pappooses, all together with the nigger children, and I thought if the black *nigger children* can learn, *Indian children can.*

HOWARD INVESTIGATION.

Report of the *Minority* of the Committee.

The majority of this committee has satisfied all fair minded men of the innocence of Gen. Howard of the charges brought against him. A competent hand will review this Minority Report at length, but we take the liberty of answering the points which it travels out of its way, to make against this Association. The marvelous ignorance and recklessness exhibited in these charges against us, may be taken as a sample of

* This was the Lincoln Mission Sunday School, containing 500 children (colored) with 50 teachers of different colors. J. W. A.

those against Gen. Howard. We italicize some of the words of the Report to call attention to the points.

Of this Association the Minority Report says:

"Its chief office is in Boston."

It is in New York.

"In almost every southern city its *missionaries* may be found in active coöperation with the officers and agents of the Bureau, and the *Freedmen's Savings Bank*."

The Association has no pecuniary relations whatever with the Freedmen's Savings Bank, and its missionaries—except such as are *teachers* in schools—get no support from the Bureau.

"It has established schools and *religious societies* there, nearly all of which are supported by funds derived from this source."

Its "religious societies," receive no "support from this source" and its schools, comparatively little.

"It publishes a monthly periodical called the 'American Missionary,' This is edited in the interests of Howard and the Republican party."

It is published in the interests of religion and humanity. Perhaps the gentlemen composing the minority may regard this as conclusive evidence that it is not published "in the interests of" their party.

"His brother, Charles Howard, is now agent and superintendent for this Association at Chicago, with a salary of $3,500, and who, as proved by *Dr.* Whipple, the Secretary of the Association, alone has disbursed the chief part of the quarter million, donated by Howard."

Rev. Geo. Whipple is not *Dr.* and declines to receive the degree from this minority.

Neither of the charges contained in this paragraph is true and not one fifth of the funds received from the Bureau has been disbursed by Charles Howard.

"The Bureau has transported teachers and missionaries of this Association at Government expense * * and has built with Bureau funds a large number of school houses in the South and has given them to this Association."

The Bureau has aided this Association only in the same way that it has other organizations engaged in the work of elevating the Freedmen, and, in point of fact, has done for it *less than for other societies*, according to the number of teachers it and they, have sustained at the South.

We have no comments to add on this report.

NEGRO WORSHIP.

WHAT IS ITS ESSENTIAL CHARACTER?

The following article expresses views that strike us as both new and true—at least we have not been familiar with them. They come to us opportunely, as we are in this number of our paper giving so many discouraging facts respecting the religious character of the colored people. We invite attention to the article of Gen. Armstrong.

HAMPTON, VA., Sept. 1870.

I do not think that it is easy to make a fair statement of the Freedman's illustration of Christian life. In the absolute it is imperfect, inconsistent, discouraging; but relatively all things considered, it is, I think, the best that the light he has had, the opportunities he has not had, and the vices of slavery made possible. It is all expression, demonstration, ecstacy; but God made him with an acute religious sensibility, the highest exercise of his highest powers is a paroxysm—to us: to him, normal and healthy action. He throws everything to the surface; it seems at times like turning inside out, and often terminates in something very like an epileptic fit; its danger is, of course, excess, and it is hard to say when the excitement passes the point of naturalness, and the good becomes bad: my point is that all this excitement is not bad; that there should be discrimination and that wholesale condemnation of the negro ways of worship, is unjust. What with us is no sign of grace, is with him the course of nature, and should be judged, not from our, but from his stand-point. Who has not thought of the mercy of the Father in giving a race

destined to such a history, a temperament of wondrous elasticity and capacity of reaction from the depths of distress to the heights of ecstacy. The doom that would have struck us bare and crushed us, fell upon them cushioned, deadened by their emotional nature.

I believe it has been given to these people to enjoy a vividness of spiritual insight, a genuine and pure religious delight, making them at times inexpressibly happy, forgetful of trouble, such as perhaps we know very little about experimentally, and should judge very carefully.

I cannot but have a large respect for their worship, as genuine so far as it goes, so long as it lasts, a real elevation, as the logical development of their religious nature, as an anodyne for their pains, and an exhibition of most wonderful providential care of the unfortunate in its power to comfort them in trouble.

It is religion—it has comforted the sick and those in prison, it has consoled and lifted up the sorrowing, it has transformed their lives from wretchedness to happiness.

But the conditions that gave it its intensity, no longer exist. For the slave to reason on life, was despair; for the Freedman not to do it, is ruin. Worship, was his only recourse; now civilization makes demands of him, the result of which will be a frame of mind tending to evenness, steadiness of feeling and expression, and hence a higher morality; for alas, they were religious without being moral. But the danger is in a fondness for the old way; it was a sort of intoxication and is hard to give up; it *was* excellent, it is very fast becoming bad. Here is our work—to prevent his becoming worse than he was before—there is great danger of it. Latin and Greek are not the cure; we must build up character, habits of thinking; the work is mainly intellectual and moral now—to teach the Freedman to see; to get him in his right mind. He will attend meeting all night and respond powerfully to all appeals and nothing is gained. For a few years, at any rate, we must be busy helping him open his eyes; experience is doing a great deal, but kind patient friends he needs unspeakably; politicians are flourishing before him, often making great mischief. Give him plenty of *light*; let him pick his own way, but let floods of light be poured around him.

Yours sincerely,
S. C. Armstrong.

"OUR COUNTRY FOR THE WORLD."

BY REV. C. L. WOODWORTH.

We put at the head of this article a motto, not unworthy, we think, of a great Missionary organization whose aim is the salvation of the world. But in settling the question of ways and means, we have a right to ask what field has the highest claims, and where could we work to the greatest advantage? We have a right, also, to look at God's dealings with the nations, and to mark the direction He seems to be moving in, for the final result. It is a time when God is manifestly in the earth. He is breaking sceptres and powers, and setting up the reign of truth. Our own nation, so wonderful in its origin, progress and preservation, who can doubt, has a providential meaning, and a most important part to act in spreading the Redeemer's Kingdom over the earth.

The very position of the nation, lying upon either ocean, midway between the continents of the old world, linked to each by lines of steam ships, or by cables of steel, makes her in a sense the heart of the nations. All peoples too, are represented in her population; not a tongue on earth is wanted in the national chimes. She must needs be their school master.

Within the three generations, which mark her career, her influence has gone

out to the ends of the earth. Europe, Asia and Africa, are conscious of her presence, and continually feel the potency of her life and institutions. We have undertaken no political propagandism and yet the silent power of our free Republican forms, has changed the political condition of the world.

But the very freeness with which she has offered asylum and bread to the oppressed and needy of all lands, has brought its dangers; dangers especially to the Evangelical churches, and the institutions that are coeval, if not coincident, with our national life. The immense tide of foreign immigration, coming largely from the very poor and dangerous classes of the old world,—the infidelity which marches in the fore front of this immigration, scoffing at the Sabbath, the Church and the Bible—the Romish Church, hostile to whatever has come of the Puritan faith and culture, spreading over the land and boasting its purpose to take possession of it within the next thirty years; Mormanism with its gospel of lust, and Heathenism with its one hundred thousand invaders on the Pacific slopes, and finally eight millions of our own kith and kin, south of Mason and Dixon's line, who to say the least, do not love us—are enough to make us serious, and lead us to ask whether we have not all we can do to save the land for Christ, and liberty, and truth. The first duty of the Churches would seem to be to strengthen their position, and secure their defences against all the craft and power of Rome and the devil. It may be accepted as the common consent of mankind that the great moral battle for the world will be fought in this land, for the simple reason that every enemy of Christ and truth, is here concentrating.

This is the vital point in the contest, and whichever side secures it can hardly fail to triumph.

Hold these United States and we may help to win the World; lose them and we but dream of saving the nations. Our peril is not from foes without, but from foes within. There is among us a spirit of diabolism that must be exorcised or it will destroy us. The conflict will come and it will be decisive, hence we plead with our people to see to it that the positions of the evangelical churches are made so strong as to defy every assault, come from what quarter it may. If as Christian men, we have any wisdom for a time like this, we shall put in array every Christian power, and set in motion every Christian influence, to meet the enemy who is coming in upon us like a flood. Only as we stand in solid ranks, with overwhelming numbers, shall we cope with them successfully.

God has brought the world to our doors, and why should we think we do nothing for it unless we seek men abroad. The heathen are moving in upon us ten times faster than we have shown any capacity to save them in their own lands. We have in the blacks and in the Chinese the representatives of two great heathen races, and it ought to be easier to save them here than under the darkness of heathenism, while their salvation would ensure the salvation of the nations from which they come.

There is, too, this immense gain in doing the work here. We preach to these races in our own tongue, which they are compelled to learn, instead of learning theirs after years of study, and babbling in it ever after. No time is lost, therefore; the moment we face the work, that moment we preach the glorious Gospel of Christ. We are startled almost when we think of it, as if we saw the shadow of the Almighty, that in the English language, packed with religious ideas, and holding the best Christian literature in the world, we can, at our own doors preach the Gospel to every nation under heaven.

Is it not possible therefore that God intends to compel us, for our own preservation, to do the home work and largely the foreign work on the same home field?

How admirably we are adapted to this work, as the Roman Empire was adapted to the propagation of Christianity in the early days'! She held all the nations in her populations, so that the Gospel preached at her great centers, was radiated over all the earth. This accounts for the marvelous rapidity with which the Gospel was disseminated by the primitive disciples. So is this land the gathering place of the nations. Preach the Gospel to our polyglott populations and they will send it over the world.

Will not the blacks, enobled by our culture and sanctified by our faith, take care of Africa, the Chinamen of China, the Germans of Germany, and so of the rest? We have the grandest opportunity ever given a nation to serve the Kingdom of Christ. Fidelity to our trust cannot fail to bring a revenue of glory to our Lord. But if we are unfaithful, the land of the Prilgrims will become the heritage of aliens, and the world be rolled back into the old night out of which it is just emerging.

Friends, help us save this land for the sake of the world.

CHINESE IN AMERICA.

We commend to our readers this second letter of Sec. Howard. It is a fresh sketch, interesting and reliable. The American people cannot be too well informed of the character and prospects of these new-comers. We must know them, to do them good.

Grass Valley, Cal., July 18, 1870.

There is a small Chinese population in this flourishing mining town; considerably more at Nevada City, four miles distant. The difference is owing to the fact that the mining here is in quartz and requires a great amount of machinery with large outlays of capital, while at Nevada City is the Placer mining which Americans have for the most part voluntarily abandoned. There is not even a pretence of Mongolian encroachment in this branch of business. There are more or less Chinese in all the old mining towns, occupied in working over the mines vacated, some of them years ago. They do not save more than one dollar a day on an average but dig away quite contentedly for this during the season. A white man in California disdains such wages, nay even an ordinary kitchen girl demands thirty dollars a month. "John" has probably underbid "Biddy" a little, but this is by no means the only reason he reigns in her stead in so many kitchens. In the absence of "little-foot" lasses, he is less liable to get married and so vacate at short notice or put on airs consequent upon the proximity of such an exalted state. Besides, generally, he is quiet and docile and becomes a favorite with the house-keeper.

This is not always the case; for while the fact of his almost universal occupancy of the kitchen speaks for itself; and I have heard of Chinese domestics retained in the same family for five years, I also heard complaints of great fickleness amongst them in San Francisco.

The Irish of both sexes of the laboring classes lose no opportunity to show their hostility to them. A lady friend of mine, a few days since, while waiting for her carriage with nurse and baby by her side, was insulted by two Irish women when they saw the nurse was a China woman. The same nurse, though quiet and unobtrusive, if seen out without her mistress, is kicked or otherwise maltreated by these champions of free labor. Sometimes they leave the street car when she enters with the child, like the unreconstructed Southern ladies when they first saw negroes in the cars, except that in the latter case the presence of the child, indicating a servant,

acted as an antidote to their disturbed feelings.

The more ignorant of all nationalities share in this hostile sentiment towards the Chinese, and certain politicians are active in promoting and using it for selfish and party purposes. The newspapers have given accounts of the great anti-Chinese mass-meeting held a few days since in San Francisco, claimed to be the largest gathering of the people ever held on this coast. No candid person can read the speeches and resolutions without perceiving that the movement is political and aims to sway the people through their prejudices. Some of the resolutions are not only threatening to the Chinese but treasonable to the Government, and indicate an element in San Francisco like that which hung negroes to lamp-posts in New York in 1863.

It was the same that burnt the church at San José because a Chinese Sunday-school was held in it. Those who are superior to such motives and conduct often lack the courage to oppose it; others are indifferent and apathetic. Any attempt at missionary efforts for the Chinese is an offset to the influence of this base element. Could all the Christian people of this State become personally engaged in such efforts, public sentiment would soon be set right, and such meetings as that in San Francisco would be impossible. Herein is disclosed one of the main reasons why the American Missionary Association—an agency outside and independent of the public sentiment of the State—should now come forward and resolutely inaugurate a work at those places where the need is greatest. Even the preliminary canvassing for this purpose has afforded good results. In Sacramento some of the trustees of a certain church were at first opposed to the use of their basement by the A. M. A. for a Chinese school—a part giving as a reason their fear that the church would be burnt, and others, that numbers of the congregation would take offence and withdraw their support. The pastor and one or two of the trustees were ready to coöperate. Finally, after considerable discussion and vain attempts to find another building, the A. M. A. was allowed to finish off the requisite apartment and have the use of it in consideration of the expenditure. There now seems to be nothing to prevent as large a Sunday-school there as that of Dr. Stone's church in San Francisco.

At Santa Cruz, in answer to my inquiries of some of the members of the Congregational church whether anything was being done for the Chinese, they replied negatively. I afterwards found that there was a Sunday-school of seventeen pupils taught by ladies only, and with ordinary interest, on the part of the entire church, that number could have been largely increased. It is possible that had their pastor not been absent, they would not have been dependent upon an agent of the A. M. A. to inform them of what was being attempted for the pagans in their midst. Nevertheless this illustrates the prevailing indifference even among Christians. Here in Grass Valley there is a prosperous Congregational church with a pastor of most catholic spirit; but it would seem that no one had imagined there was a duty owing to these Asiatics. The latter are as eager here as elsewhere to learn English. Thirty of them proposed to pay a lady a dollar each per week to teach them. At Nevada City the Congregational church, though one of the first started in California, (its first pastor Rev. Dr. Warren, the well known agent of the Am. Home Miss. Soc.) is dwindling away, while the Chinese are multiplying in its vicinity, and the church fails to lift up before their eyes the Cross of Christ.

In many other old mining towns the churches are becoming weaker while heathenism grows stronger. I heard of some which could no longer sustain their

pastors. Who can tell but that the Lord would reinforce them from the ranks of these Eastern gentiles if they would but turn to them with Paul's zealous and undiscriminating spirit? We offered, on behalf of the A. M. A. to coöperate with the A. H. M. S. in sustaining missionaries in such places, who should both act as pastors and labor for the Chinese; but the agent of the A. H. M. S. has recently replied that it would not be practicable on the part of his Society. It was finally determined, after full consultation with our Pacific Advisory Board, to employ a Superintendent for the State, who should visit all the churches and endeavor to awaken their attention to the importance of the Sunday-school work for this people; if necessary, sending a missionary to assist and to conduct a night-school where the Chinese are willing to pay tuition. Rev. John Kimball, who ten years ago was pastor of the Grass Valley Congregational Church, but has for five years past been laboring for the Freedmen as Bureau Superintendent, District of Columbia, has taken charge of our work in this State. He brings to it much business experience and ability, a warm heart and the cordial good will of all our friends in California. More anon.

C. H. H.

THE ATLANTIC MONTHLY REVIEWED.

We cheerfully give room to this review of "An Ex-Southerner." No class of persons are more competent to speak on the subject than our teachers—and in this particular instance we think the defence is well sustained.

The July *Atlantic* has an article entitled "An Ex-Southerner in South Carolina," which comes from such a respectable source, is written in so entertaining a style, and containing somewhat of truth with much of specious argument, that it is calculated to mislead the people of the North as to the wisdom of sending further assistance to the Freedmen, in the way of education. I am surprised that this article has been so little noticed by the Press. Perhaps a "Northern woman, who has toiled away" five years "of her life under the delusion that she may with the speller and multiplication table" do a little toward undoing the wrongs Africa has sustained at the hands of "the brave men who were actuated (in the late rebellion) by as pure impulses as those who gathered eighty years ago in Independence Hall!" may be allowed to say a little in defense of the "vexatious body of camp followers, composed of teachers and preachers," and our work, and this people for whom so much has been done.

The writer says much of the hopelessness of the present and future of the mulattoes, enlarging on their incapacity for hard work owing to the refinement he inherited from the whites, and incapacity for moral culture, inherited from the blacks." We do not find it so. The theory he advances, for their improvement, and which is largely true, viz.: that the redemption of the race can only be accomplished by attrition with the intelligent, industrious white man, renders it impossible that there is no hope for the mulatto in the cities. If they cannot do heavy work, there are enough strong blacks who can, and there is a plenty of lighter service, just as necessary, which they can and do accomplish.

I think we can find a sufficient reason for the comparatively few who learn trades in the fact that there are multitudes who were sold away from their kin during the war, and have no one to help them, therefore must do something that will give them an immediate support. Another, more fortunate class, are in school.

Morally they are superior to the full blacks on the plantations, have intelligent views of life, and much less of superstition in their religious faith. In the cities there is little, if any, difference between black and brown. Neither, as a whole, are they "suffering in physical respects, in being removed from the guardianship of their former owners." Some of course are—the old and infirm, the orphan and the sick—especially since the Government has closed its Orphanages and Hos-

pitals; few of the States have made any provision for these classes.

But I can see a decided improvement among the strong. The $100,000 on deposit in the Savings Bank in Savannah is proof of some material prosperity among a people only five years free. The numerous benevolent societies, and the orphan or aged mamma in so many families, refute the charge of neglecting these; they are poor, and unused to nursing the sick, having had little opportunity for learning—that duty being formerly assigned to a particular one on each plantation.

On one of the Sea Islands, which I visited last month, I found a large portion of it rented and cultivated by Freedmen, who are doing well; not only improving their homes as they ought, but laying up money.

I found, in place of a tumble-down building, with the floor for scholar's seats, where I spent my first months South, two neat frame houses fitted with benches and desks, both well attended. The schools have not died out, in city or country, but are increasing in numbers and standard. On another of the Islands I found a school nearly as advanced as any in the city, taught by the same lady who established it four years ago.

If Prof. Shaler had visited Avery Institute, Shaw's School or the Morris Street School, in Charleston, or even gone into the one he passed on the Island, he never would have pronounced the efforts of the government, and the Church, a failure.

As this work of education goes on, as the Freedman becomes more and more elevated in his tastes, learns something of the world beyond his poor quarters, he will not be satisfied with the cabin and its uncouth furnishing, but will inevitably require refining influences around him, and will not be slow to procure them. We have already, in every city, some houses in proof of this—the pretty cottage of James W. Smith, Cadet, as an instance.

Our work is not a "failure"—the people thus far are not failures. We have not accomplished all we anticipated, for we were unreasonable in our expectations. We underestimated the benumbing, degrading effects of centuries of slavery, on the majority, and what is nearly as bad, the prejudices and fanaticism of the colored church, which have been fostered by the white population, in years past.

Still with it all, now that I realize how the reason has been kept down, I wonder that we have taken such a Sabbath day's journey toward the higher ground which another generation will find this race occupying. That it is harder work than we thought it, should be an additional incentive to all laborers in the church at home to give more, and pray more, and to us in the field to persevere in the work God has given us to do.

LIZZIE PARSONS.

KU KLUX.

We do not often publish accounts of the outrages of these American Thugs. They are so harrowing to the feelings, the daily Press so teems with them, and there seems so little hope of immediate relief, that we spare our readers.

But this narrative is so entirely reliable, the facts are so touching, the innocence of the victim is so complete, and the closing letter so calm, heroic and Christian, that we cannot withhold it. In the name of God and humanity is there no remedy for these murders? Of what avail was the war? Of what value was the peace that leaves the land to groan under such outrages?

THE MURDER BY KU KLUX OF W. C. LUKE.

About a year ago, W. C. Luke left his wife and children at their rural home in Canada, and bearing from his Methodist pastor a letter, telling of his long service as Sunday-school superintendent, he appeared at the A. M. A.'s rooms in Cincinnati, asking for information in regard to a suitable field where he might establish a village school for the Freedmen, and make a home for his family.

It so happened that I met him at the A. M. A.'s rooms, and he decided at once to go to Talladega as clerk and carpenter, till the public schools of Alabama should open.

Not having expected to go so far, he would be short of means, and so sawed wood the remainder of the week, to pay his expenses over the Sabbath, till we should go to Talladega.

We soon found him a faithful and earnest man, doing with his might whatever his hands found to do.

He readily adjusted himself to our modes of prayer-meeting and Sabbath-

school work, and became a working member of our church.

He had been in our family but a few months, when Captain Barney, Superintendent of the Selma, Rome and Dalton R. R. desired a man as clerk in his central office at Patona, who should also be a sort of missionary among the Freedmen.

Here, fifty miles north of Talladega, among the forests, where extensive R. R. shops are soon to appear, was an opportunity for opening a mission station, without expense to the A. M. A. Luke must be spared.

Unlike Captain Barney (who was absent most of the time) several of the lower officials and agents sneered at, and opposed the "nigger teacher" clerk.

Captain Barney ordered his warehouse to be opened for Sabbath school, himself circulated notice of the school, and took part in it the Sabbath before Luke arrived. Frequently when he was gone, the key to the ware room would be spirited away, unusual noises would come from the adjacent rooms during Sabbath school; the telegraph machine which Luke was ordered to use, would move about at night, so he could not find it for practice.

These, and similar insults were offered, till we said to our brother, again and again, "Why don't you report these things to Captain Barney?" He evidently was not afraid to do so, but preferred to suffer on, in hope that it would not long continue.

But these were not his only troubles; no "nigger teacher" had ever ventured so near Cross Plains, which was scarcely a mile from Patona.

Various threats were circulated till, finally, shots were fired just over his bed, after something had been thrown against his window, evidently to make him sit up in bed. But the lives of others only were endangered as he happened to be absent that night.

Luke seemed not disheartened, but he delayed sending for his family.

Presently, some of the New York R.R. capitalists, spending the Sabbath in Patona, were so much pleased with his Sabbath-school, that they decided to erect a school building at once.

Luke was to give his whole time to teaching, and looking after the building. Outlines of the proposed building were sent to an architect, for plans and specifications.

All this intensified the feelings of "White Men's Government" people. A friend of Luke's getting off the train at Patona, could find no clue of him. "No such man lives here," said one who had sat at table with him for months. But the colored men knew him, and where he could be found.

At last, through a relative of the New York capitalists, who accidentally came in possession of the facts, they, and the superintendent were apprized of Luke's treatment, and within a week certain services were no longer needed at Patona.

Matters now seemed prosperous till Sabbath afternoon, the 10th inst., when, at Cross Plains a colored boy was abused, and kicked for not holding fast to a mule frightened at an approaching train.

Several colored persons, some of them from the train, resented the insult, and I think some shots were fired. Later in the evening several shots were fired either at the people returning from church or as a signal. No one was hurt, but a return fire was given which badly wounded one colored man.

The next day Luke and a large number of colored people from Patona were arrested with or without form of law.

Luke seems to have been arrested on the ground of being the "nigger teacher" and hence the probable instigator of the assault.

On the contrary, however, on hearing of the treatment of the negro boy, he remarked that he wished "they had treated him ten times worse so he would learn to stay at home for Sabbath school."

At the preliminary trial all but four freedmen and Luke were released.

Near midnight from thirty to sixty disguised, armed men, rode up to the house where the sheriff was keeping the five men, and after a plea or two from persons present, in behalf of the prisoners, they quietly said to the sheriff "hands off," and bound the five men.

After considerable pleading they permitted brother Luke to write to his wife and a little time to pray. (I will enclose a copy of his letter which was found sticking to a rail the next morning.)

They then took them half a mile from town, and hung them to three trees by the roadside.

Two apparently were taken down and shot, to provide ropes for the others.

At the coroner's inquest on Monday, all five were laid side by side with their hats turned over their faces and a rail pen put round them.

The friends of Luke with difficulty and danger succeeded in getting his body Tuesday morning and buried it in Talladega. The friends and relatives of the others dared not go near their bodies as they lay there alone under one of the trees on which they were hung.

They were buried by the town a day or two later.

Luke's funeral was attended by many

leading citizens, white and black, of whom not a few felt that this was the deepest affliction of their lives. H. E. B.

Copy of the letter written by W. C. Luke to his wife on the night of his death by hanging.

PATONA, July 11, 1870.

My Dear Wife,

I die to-night. It has been so determined by those who think I deserve it. God knows I feel myself innocent. I have only sought to educate the negro.

I little thought when leaving you so far away that we should then part forever.

God's will be done. He will be to you a better husband than I have been and a father to our six little ones.

There is in the company's hands about $200 of my money also my trunk and clothes are here.

You can send for them or let Henry come for them as you think best.

God of mercy bless and keep you my dear, dear wife and children.

Your WILLIAM.

FACTS COMING TO LIGHT.

The military investigation of Gov. Holden, of the Ku Klux operation in Alamance county, North Carolina, has developed the iniquity of five men who, a few months ago, whipped and abused Mr. A. B. Corliss, formerly an A. M. A. teacher. One of them has publicly confessed his part and that of his fellows. Two of the leading men who joined in this outrage upon Mr. Corliss, (a lame man,) in the night, dragging him from his home, stripping and whipping him, are found to be respectable citizens after the North Carolina pattern—men of wealth and standing in the community. Mr. Corliss recognized, as he thought, four of the parties engaged in the outrage, and had them arrested, but they were discharged without any trial. On the confession of their brother Ku Klux three of the four are found to have been engaged in the crime.

OBITUARY.

Died in Waterville, N.Y., Aug. 23, 1870, GILBERT M. GIFFORD, aged 70.

In him the American Missionary Association has had an earnest friend and steady contributor for many years, and has not been forgotten in the final disposition of his property. He was a man who was never ashamed of his convictions or afraid to maintain them on account of unpopularity. He seemed often to like best to be kind and helpful toward those who by others were despised or neglected. He was an earnest outspoken friend of the slave, when to be an Abolitionist was almost to meet persecution, and the freedman has shared his sympathies and prayers.

He is deeply mourned and will be greatly missed in the church and community of which he has been so long an esteemed and useful member.

C. W. H.

POETRY.

THE PREACHER.

He took a shaft both strong and straight,
A shaft he had polished with labor great.

He winged it with sweet eloquence,
With learning and with subtle sense.

Boldly he drew, and he aimed with care;
But it wounded only the idle air.

A second he took, both straight and strong,
Winged with a passionate sense of wrong.

He drew it stoutly and aimed it true;
The mark he aimed at was plain in view.

Swift it fled, yet it lighted wide;
For it touched on a rock, and it swerved aside.

He reached his hand, and took from above,
A slender arrow, barbed with love.

He aimed it with but little art,
Yet it touched and wounded a human heart.

His last, his lightest, was winged with prayer,
And he shot it forth through the yielding air.

No careful aim the preacher took,
For he turned to heaven his upward look;

Yet it pierced a heart both hard and proud,
The hardest heart in all the crowd.

—*Sunday at Home.*

CHILDREN'S DEPARTMENT.

—:o:—

IN OUR ALLEY.—A missionary once asked the question at a mission school, "Where does Jesus live?" A little boy who had lately found the Saviour answered, "Please, sir, he lives in our alley now."

THE USEFUL NEEDLE.

"How little notice is ever taken of you in the world?" said a pin to a needle.

"You are always about your work, slipping in and out so softly, but never stopping to be praised. When a pretty dress is finished, who thinks of the needle that sewed it? Even the holes that you make are so small that they close up directly behind you."

"I'm content to be useful," said the needle. "I do not ask to be praised. I do not remain in my work, it is true; but I leave behind me a thread which shows that my course has not been in vain."

MORAL.—So let us quietly pass through life, doing our duty as we go, remembered for some good work left behind, when we ourselves have departed.

THE NEW SEAT-MATE.

"George Hill?"

"Whispered."

"Willy Bell?"

"Whispered."

So answered two bright-eyed boys as the teacher called the roll one September afternoon. "Two bright-eyed boys," I said: but you would not have known it; for their gaze was fastened upon the floor, as the teacher looked sadly upon them.

"You may remain after school," said the teacher, Miss Merrill.

When the other scholars had gone, she called George and Willy to her side. Taking a hand of each, she said kindly, "Boys, I am disappointed. I hoped better things of you; for I thought you were trying to be Jesus Christ's little boys. He wants all his children to do right. He wants them to show other boys and girls how good it is to have such a friend—a friend who helps them in their studies and plays,—helps them to do right in every thing.

"I am so sorry!" said Willy, not trying to hide the tears that came to his eyes.

"I'm ashamed of myself," said George. "I know the boys will say our religion is all make believe if we can't do such a little thing as keep from whispering on purpose."

"Do not blame them, George?" said Miss Merrill.

"No, I'm sure I don't. I know how I used to watch Frank Wilder to see if loving Christ made him any better in school."

"Did you ask Jesus to help you this morning?" the teacher asked.

"Yes'm," said Willy, hesitating.

"And he wouldn't?" she continued.

"Oh, no, teacher! It was not his fault. I didn't ask hard enough. I guess he thought I wasn't in real earnest."

"Well, boys, what shall be done? I dislike to separate you; for I want you to be the best boys in school, and lead the rest to Jesus. I think, however, you ought to have a new seat-mate."

"Who?" said both the boys at once.

"One who can sit between you, and keep you from whispering."

"But, teacher," exclaimed George, "there isn't room in our seat for more than two!"

"The one I mean will ask but little room. If you will give him that, he will cure you of this besetting sin."

"What boy can it be? I can't think," said Willy.

"Nor *I*," echoed George.

"I mean, boys," said the teacher solemnly, "that I want you to ask your Savior to come and sit with you,—to sit *between you* when you are tempted to talk or play. Have you room in your seat for him? You say there is room: then ask him to fill it. He will hear you; he will sit with you. Good-night."

When the school roll was next called, George and Willy could both truthfully answer, "Perfect." Friday came, and they had not broken one rule for the week.

"How do you like your new seat-mate?" said Miss Merrill, as George and Willy lingered to speak with her.

"He is the best, the very best, we ever had," said both eagerly. "We mean to keep him with us forever."

Do not some other little boys and girls want such a seat-mate?—*Child at Home.*

LETTER TO THE TREASURER.

The venerable Lee Claflin (father of the Gov. of Mass.) continues to remember us and our work. We value not merely the donations of such men, but their words of cheer and their prayers as well.

HOPKINTON, Aug. 16, 1870.

Dear Brother.—I send you a check of 150 dollars to help you along in your good work; I wish I could send more. One hundred dollars is from me, and fifty from Mrs. Chaflin. I am glad you

are progressing. I hope you will be able to spread the Gospel to earth's remotest corners. I am old and shall soon close my labors here, but I trust your labors will long continue, and millions of souls be converted to Christ. O, how good the work! may Heaven's best blessing rest upon you. Yours truly,

LEE CLAFLIN.

RECEIPTS

FOR AUGUST, 1870.

MAINE, $113.67.

Augusta. John Dorr bal. to const. MRS. MARY ANN DORR, L. M. 15 00
Bangor. First Cong. Ch. *for a Teacher*... 47 67
Minot. Cong. Ch. 13 00
Portland. Wm. Oxnard 5 00
Riverside. Ladies' Cent Soc. 3 00
South Paris. Cong. Sab. Sch. b. of Books.
Winterport. Dr. Ezra Manter 30 00

NEW HAMPSHIRE, $566.33.

Bennington. Rev. James Holmes and Geo. E. Whitney, $5. ea. 10 00
Carroll Co. "A Friend." 10 00
Claremont. Cong. Ch. to const. DEA. MARTIN E. WOOD, L. M. 37 82
East Pembroke. M. M. $1., J. R. 50c., J. F. P. 35c. 1 85
Exeter. BEQUEST OF Miss. Catharine Thayer, deceased, by Woodbridge Odlin $200. (less tax.) $188, First Cong Ch $46.65 234 65
Goffstown. Cong. Ch. 21 30
Hampstead. Miss. J. S. Eastman 10 00
Hampton. Cong. Ch. 18 50
Hopkinton. Cong. Ch. 11 26
Keene. Isaac Rand $5., Elisha Rand $3., ... 8 00
Nashua. "A Friend in Pearl St. Ch." 100 00
North Hampton. Cong. Ch. 13 20
West Lebanon. Sab. Sch. Miss. Ass'n (ad'l.) *for a Teacher* 25 00
Wilton. ESTATE of John Keyes $25., Cong. Ch. (ad'l) 50c. 25 50
Winchester. Cong. Ch. $34.25, Mrs Putnam's S. S. Class $5., ... 39 25

VERMONT, $497.65.

Bakersfield. Cong. Ch. 26 25
Brattleborough. Centre Cong. Sab. Sch $20., B. H. Van Doorn $20., A. Van Doorn $3. ..... 43 00
Chester. Cong. Ch. $23., Cong. Ch. b. of C. and Books, Val. $40.25., A. Davis and Others $3.02, ... 26 02
Chelsea. Cong. Sab. Sch. 17 00
Centreville. Cong. Ch. 4 15
Danville. Cong. Sab. Sch. 10 00
East Corinth. Mrs. Willoby Corliss 5 00
Enosburgh. Cong. Ch. to const. DEA. S. H. Dow and GEO. H. NICHOLS, L. M's. .. 67 15
Franklin. C. F. 1 00
Hartford. Ephraim Morris $50., "A Friend," $1. ..... 51 00
Marlborough. Cong. Ch. 5 72
Montpelier. Cong. Ch. $33., Z. Wood $10, Jos. Poland $3. ..... 46 00
Newbury. Mrs. Fanny Farrington 5 00
South Royalton. N. W. Kenney *for Room in A. U.* 25 00
Springfield. Cong. Ch. bal. to const. DEA. CHAS. HAYWOOD, PROF. H. H. SHAW and MRS. SARAH TAYLOR, L. M's. 85 35
Swanton. H. M. S. 1 00
West Berlin. Union Coll. 15 65
West Rutland. Cong. Ch. to const. DEA. LUKE WARD, L. M. 35 86
Winooski. Cong. Ch. 22 50
Windsor. Rev. S. P. Cook 5 00

MASSACHUSETTS, $6,020.15.

Acton. Mrs. Helen E. Little $10., Cong. Ch. by Rev. G. D. P. $12. ..... 22 00
Amherst. First Cong, Ch. $102.31., Dea. Reed, b. of C. 102 31
Andover. M. E. H. 5 00
Ashby. Second Parish. 29 31
Attleborough. Second Cong. Sab. Sch. 45 00
Bedford. Trin. Cong. Ch. 16 56
Berkley. Abijah Hathaway 20 00
Boston. Shawmut Cong. Ch. $472.93., Mrs. Mary E. Wright $3., J. J. 60c, W. S. R. 50c. 477 03
Brighton. Cong. Ch. ($50. of which from the late Mrs. Sarah C. New.) 129 64
Brookline. R. Stevens 10 00
Curtisville. Sab. Sch. 9 10
Dorchester. Miss. Mercie Blaney 50 00
East Bridgewater. Mrs. S. D. S. 1 00
Fall River. First Cong. Ch. 52 92
Franklin. Cong Ch. *for a Teacher* 15 00
Great Barrington. A. C. T. 1 00
Groton. Union Cong. Ch. 30 81
Hadley. First Cong. Ch. 24 50
Hopkinton. Hon. Lee Claflin $100., Mrs. Claflin $50. ..... 150 00
Housatonic. Cong. Ch. 13 10
Hubbardston. Otis Ware 10 00
Lanesville. E. Stone $25., Cong. Ch. $6.. 31 00
Nantucket. Ezekiel Hallett 10 00
Newton. H. B. 1 00
North Amherst. Janett Mayo 5 00
North Brookfield. First Cong. Ch. 7 59
Northampton. First Church 582 10
Peabody. C. G. W. 1 00
Plainfield. Cong Ch. to const. DEA. JERIJAH BARBER, L. M. 30 50
Shutesbury. Cong. Ch. 3 15
South Amherst. Dea. T. Reed. 1 50
Springfield. "Unabridged" $1.166,67., I. Merrill $5. ..... 1171 67
Townsend. ESTATE of Rebecca Wheeler by Saml. S. Haynes 500 00
Townsend Centre. Cong. Ch 14 25
Upton. "Friends" $30., to const. E. S. LELAND, L. M., Cong. Ch. $11 ..... 41 00
West Medway. Mrs. Mary E. Ide. 5 00
West Newbury. I. N. L. 50
Whately. Cong. Ch. 9 61
Williamsburgh. Cong. Ch. 89 00
Worthington, Wm. Packard. 2 00
—— "Three Friends" ($500. of which *for Berea College*) 2300 00
—— Three b. of C. .....

RHODE ISLAND.

Providence. Josiah Chapin. 50 00

CONNECTICUT, $1,457.85.

Canton Centre. Sarah B. Hallock 10 00
Cornwall. First Cong. Ch. 33 00
Darien. Cong. Sab. Sch. 22 16
Eastford. Rev. S. Clark. 5 00
Ellington. Cong. Ch. to const. HENRY BEEBE, L. M. 37 81
Greenfield Hill. Wm. B. Morehouse 5 00
Griswold. First Cong. Ch. 34 25
Hartford. Park Cong. Ch. ($30. of which to const. MRS ELIZA S. GOODWIN L. M.) $126.72., Mrs. Ellery Hills $50., Miss. Elizabeth Cooledge $25., Mrs, Willis Thrall $10., A. W. $1. ..... 212 72
Huntington. Roswell Hawley $5., Two Individuals $1. ea. 7 00
Jewett City. H. T. Crosby 2 00
Ledyard. Cong. Ch. to const. MISS PRUDENCE E. GEER, MISS MARY J. BILLINGS, and MRS. MARY E. GALLUP L. M's. 92 50
Middlebury. Cong. Ch. 14 00
Middletown. Mrs. Anna H. Phillips 10 00
Naugatuck. H. Patterson. 2 00
Newington. Cong. Sab. Sch. 58 77
Norfolk. Cong. Ch. 60 00
New London. "A Friend in Second Cong. Ch." 200 00
New Haven. "A Lady Friend" $5., Willis Smith $5. ..... 10 00

New London. Miss. M. A. R. R..... 1 00
Norwich. Mrs. H. G. Lee..... 25 00
North Woodstock. "A Friend" to const. Dr. Charles Dighton Rawson, L. M.. 30 00
Plainville. Cong. Sab. Sch..... 70 00
South Norwalk. ——..... 5 00
Terryville. Estate of Jason Skinner by Milo Blakesley, Ex..... 230 00
Watertown. Dr. John DeForest, *for Teachers*..... 100 00
West Killingly. "A Friend."..... 5 00
Westminster. A. D..... 1 00
Wolcott. Jarvis R. Bronson..... 5 00
Windham. Cong Ch. to const. Carrie L. Woodworth, L M..... 53 09
Windsor. First Cong. Ch..... 106 55
—— "A Friend."..... 10 00

NEW YORK, $2,601,37.

Albion. Sab. Sch. $25., L. W. Bingham $5, 30 00
Ames. U. Cong. M. E. Ch..... 6 20
Amsterdam. D. D. Cady..... 25 00
Arkport. C. Hurlbut..... 5 00
Berkshire. R. K..... 1 00
Bridgewater. John Hackley..... 5 00
Candor. Cong. Ch..... 25 80
Crittenden. Mrs. Albert C. Bancroft..... 2 00
Crown Point. Jonathan Dike to const. Miss Nelly M. Boardman, Miss Lucy Ann Whiting and Miss Ellen M. Griggs, L. M's..... 100 00
Deansville. Adonijah Day..... 10 00
Dryden. Mrs. Lucy B. Eastman..... 10 00
Elbridge. J. K. Richards..... 8 34
Ellington. Cong. Ch..... 13 00
Gouverneur. G. S. Miller..... 5 00
Hopkinton. Cong. Ch..... 8 00
Malone. First Cong. Ch..... 124 95
Middleville. Coll. by Miss E. G. Highgate 2 20
New Haven. Cong. Ch..... 24 00
New Lots. Reformed Ch..... 15 00
Norfolk. Cong. Ch..... 6 72
Oswego. Cong. Ch..... 83 04
Otisco Valley. Mrs. O. S. Frisbie..... 45 00
Ovid. David W. Kinne..... 20 00
Palmyra. S. P. Seymour..... 5 00
Paris. Cong. Ch..... 20 00
Peekskill. Rev. N. H. W..... 1 00
Potsdam Junction. Cong. Ch..... 8 50
Preble. Estate of R. B. Hubbard, by Nathan Bouton, Ex. $2000., (less Tax.).. 1880 00
Raymondville. Cong. Ch..... 1 15
Saint Johnsville. M. E. Ch..... 6 42
Seneca Castle. Mrs, Harriet Jones..... 5 00
Sharon Springs. Coll. by Miss. E. G. Highgate..... 1 80
Spencerport. Cong. Sab. Sch..... 12 00
Syracuse. Sereno F. King $10., S. F. C. 50c..... 10 50
Taberg. Daniel Waterman..... 10 00
Unadilla. Dea. N. W. B. $1., Others $4.... 5 00
Union Springs. Miss. Louisa Thomas.... 3) 00
Unionville. Isaac Swift..... 5 00
Waverly. Sluman Follett..... 10 00
Westford. Geo Skinner..... 2 00
Westmoreland. By A. S. Brown..... 2 75
Williamsburgh. H. H. Post..... 10 00

NEW JERSEY, $53.15.

Jersey City. W. W. I..... 1 00
Newark. James White..... 10 00
Rahway. Sab. Sch. Second Presb. Ch..... 32 15
Trenton. Geo. S. Grosvenor and Mrs. E. C. Parmenter $5. ea..... 10 00

PENNSYLVANIA, $23.

Philadelphia. Benj. Perkins $5., Mrs. Benj. Perkins $2., Rev. C. M $1..... 8 00
Sharpsburgh. Joseph Turner..... 10 00
North East. B. T. Spooner..... 5 00

DISTRICT OF COLUMBIA.

Washington. Clerks in P. O. Dept. $25., *for Room in A. U.*, N. B. Devereaux $10. 35 00

KENTUCKY.

Lexington. City School Board..... 175 00

NORTH CAROLINA.

Chapel Hill. F. P. Brewer..... 10 00

SOUTH CAROLINA.

Charleston. M. A. Warren to const. Miss Bessie C. Blakeman, Wm. J. Bartlett and Mrs. Geo. Kellog, Jr. L. M's..... 120 00

GEORGIA, $50.75.

Brunswick. L. N..... 50
Talbotton. R. G..... 25
—— Freedmen in Georgia..... 50 00

OHIO, $399.64.

Ashland. T. C. Bushnell $5., J. O. Jennings $2., Others $4.25..... 11 25
Ashtabula. Urial Goodwin $5., Elizabeth Goodwin $3.50..... 8 50
Aurora. Cong. Ch..... 5 25
Austinburgh. L. B. Austin..... 100 00
Claridon. Cong. Sab. Sch..... 16 00
Cleveland. Rev. G. W. Bainum..... 5 00
Eagleville. Nancie M. Stone..... 5 00
East Cleveland. Cong. Ch..... 6 00
Edinburgh. Cong. Ch..... 36 00
Flint. Mrs. S. B. Pitkin..... 10 00
Granville. Welsh Cong. Ch..... 5 00
Ironton. Miss E. J. Campbell..... 5 00
Keene. W. T. Adams..... 5 00
Mantua. Cong. Ch..... 4 75
Medina. Cong. Ch. $18.39., A. A. $1..... 19 39
Oberlin. S. Spencer $5., A. C. Comings $3., O. M. Brown $2., Lewis Morse $10.. 20 00
Palmyra. S. P. Seymour..... 5 00
Mount Pleasant. Mrs. Rev. B. Mitchell... 5 00
Randolph. Cong. Ch..... 5 00
Sandusky. J. P. Merriam..... 5 00
Savannah. John Bebout $30 to const. Mrs. R. B. Holton, L. M, Wm. Bebout, David G. Bebout, John Chambers, James Lawson and Wm. Burns $5. ea., Anna Patterson and John Calhoun $3. ea., N. Masters Joseph Cublison, James Park, James Gregg, Geo. Lestie, Mrs. J. Lawson, J. S. Bebout, J. N. Bebout, Jane Bremner J. G. Brown, J. Jeffrey and E. T. Garrett $2. ea., 15 Individuals $1. ea., Others $5.50..... 105 50
Wadsworth. Geo. Lyman..... 5 00
Wakeman. Cong. Ch..... 6 50
Wayne. Cong. Ch. (ad'l)..... 4 00
Wellington. Rev. L. B. Lane *for Freight*.. 1 50

ILLINOIS, $26.00.

Metamora. Parker Morse..... 10 00
Northampton. G. T. Gilliam..... 5 00
Plymouth. A. H..... 1 00
Princeton. Mrs. P. B. Corss..... 5 00
Union Grove. H. Stratton..... 5 00

MICHIGAN, $26.50.

Detroit. Eighth Ward Mission Sab. Sch.. 20 00
Forest Hill. J. N. R..... 1 00
Houghton. Mrs. M. W. Mabbs..... 5 00
Mendon. R. D. N..... 50

WISCONSIN, $14.28.

Ixonia. Welsh Cong. Ch..... 5 25
Pike Grove. Welsh Cong. Ch..... 2 28
Racine. Welsh Cong. Ch..... 6 75

IOWA.

Quasqueton. Cong. Ch..... 19 00

TEXAS.

Hamilton. J. B..... 50

COLORADO TERRITORY.

Central City. S. F. D..... 50

Total..... $12,260.34

W. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO . . . S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.